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the playmate relationship is sometimes dependent on a potential social relationship. The playmate relationship may exist between a man and his wife's brother's wife, but only if she belongs to some clan other than his own; for a woman of the same clan is a sister, and the joking relationship with a sister is not permissible.

As regards the use of personal names, the general rule is that no one of the generation immediately senior may be addressed by his personal name. Thus a man may not address by their personal names his father or father's brothers and cousins, his father's wives, his mother and her brothers and cousins, though he may so address his grandparents and their brothers and cousins. A son may, however, call his father by a personal name of his own invention, and a mother by the new name bestowed on her by her husband at marriage.

Parents-in-law are not addressed by their personal names; but this rule appears to be relaxed frequently between a man and his father-in-law, as the taboo between these two relatives appears to be of a less strict character than that subsisting between a man and his mother-in-law and a woman and her parents-in-law. The taboo between a man and his mother-in-law is so strict that he will leave the road when he sees her coming; and not merely does he avoid the use of her personal name, but she avoids his also. It may be of interest to describe here a meeting witnessed between a man aged sixty and the parents of his young wife. He had travelled a long distance to see them. He went down on his knees before his mother-in-law and bent his head, murmuring, "Akwaiya akwangnu—are you well, mother-in-law?" To which she replied: "Ungwanu ka kwa sha sham?" (Is my daughter well?). The mother-in-law also asked after the welfare of her daughter's child, and there the conversation finished. The son-in-law withdrew, and then dispatched a boy to his mother-in-law with a gift of a bag of salt, as modesty would have prevented his handing it to her personally. He then sought out his father-in-law, with whom there was much less restraint. After the formal greetings he handed his father-in-law a gift of several pounds of tobacco and had a lengthy evening's conversation with him. When it came to the time of the evening meal, however, each ate his meal by himself in the company of a young boy of the household.

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551 576 604 Many Katab appear to use the personal name of the father's sister, a custom which would be regarded as shocking by many other tribes. The reason given was that she lives at a distance, and also that the speaker may one day stand to her in the relation of guardian, i.e. he may have the disposal of her hand in marriage. Otherwise, however, a man has little claim on his father's sister's household, and cannot exercise the privileges there which he can in the house of his mother's brother.

551 576 607 Though a woman may be inherited by her husband's elder brother she may not address him by his personal name, for if he is not actually the head of the family he is so potentially. But he may address her by her personal name. Per contra, it was stated that a man may use the personal name of his wife's elder brother.

604 *Mother-right.*—The traditions of the Katab connect them with a locality (viz. Kahugu) where there is to-day at least one mother-right tribe, and it is interesting, therefore, to note here any customs which might suggest that the tribe in former times belonged to a mother-right group. But it is not suggested that the following data necessarily imply a former condition of mother-right, for it is possible that customs which are commonly assumed to point to mother-right conditions are capable of explanation in other ways. We have seen that, although the mother's brother has a special title, he is nevertheless classed as 604 *atio* or father. This is natural, for we have already said that if 753 a Katab falls ill he usually goes and lives with his mother's ● 574 relatives. Why? There is a ready explanation. Sickness is commonly attributed to witchcraft or the machination of persons [754] who are evilly disposed. By removing yourself from the locality you are removing yourself from local poisonous influences which are often ascribed to the activity of jealous half-brothers or their mothers. And so we find the custom, which is common among both pagan and Muslim tribes, of a sick man taking refuge with his mother's family. The uterine nephew is, in fact, the object 604 of special care all through his career on the part of his uncle, who is a kind of second father or "male mother".[1] He not infrequently goes to live with his mother's brother if the latter has no one to help him on his farm, and in such a case would,

[1] Among many Nigerian tribes a person will say that his maternal uncle "bore" him.

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of the goat killed at his wife's funeral. But sons inherit from their mother all but purely feminine forms of property, which pass to her daughters or to her sons' wives. Thus the eldest son inherits all cash left by his mother, and also all her debts, the husband not being held responsible for these. The son inherits her bean farm and passes it on to his wife. He also inherits her goats; but cooking utensils and feminine ornaments pass to her daughter, if she is old enough for marriage, or to her son's wives.

Birth and Marriage Ceremonies.—When a married woman conceives her first child the event is celebrated, four months after conception, by a feast provided by the husband, who invites all his own and his wife's relatives. Large quantities of beer are consumed and hopes are expressed that the woman will be safely delivered of a sturdy child. A leech is sometimes called in during pregnancy to administer medicine, but pregnancy does not involve a state of taboo and no religious rites are performed such as we find in the neighbouring tribe of the Berom, where the husband shaves the wife's head and leads her blindfold to the cave of the priest of Mbon. The Katab woman counts the months of her pregnancy by putting a circular dot of red earth on her thigh for the first month, two for the second, and so on. And so if you see a woman with five red dots on her legs or body you will know that she has been enceinte for five months. The husband keeps his own tally secretly, in case his wife runs off before she gives birth.

The woman does not, as among most tribes, go to her mother's home to bear her first child; but after the confinement she takes her new-born babe to her own home and remains there for three or four months, the reason given being that she will be better cared for among her own people than in her husband's home. During the confinement she is attended by wives of her husband's father or brother, but modesty would forbid the presence of the husband's mother. She is delivered sitting on a stone or on the wooden tray on which she is accustomed to carry head loads. The tray thereafter bears a semi-sacred character and a Katab woman will often swear an oath on her tray saying: "If I did so-and-so may I die with my next child." Should the babe be dilatory in beginning to breathe, a hoe is beaten with a piece of iron to rouse its energy. The umbilical cord is severed with a razor at about an inch from the